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French edition are known to be in existence, Mr. Balch has performed a real service in reprinting a book of such historic interest and value.

The name Cynée is taken from Cineas in Plutarch's life of Pyrrhus. According to the famous dialogue between Cineas and King Pyrrhus as reported by Plutarch, Cineas asks the King what he proposes to do when he shall have conquered all the world. To this Pyrrhus replies: "We will take our ease and drink and be merry." "What hinders us," returns Cineas, "from drinking and taking our ease now, when we have already those things in our hands, at which we propose to arrive through seas of blood?" thus advising the King against war and for peace.

Even the correct name of the author, it seems, was not known till brought to light by Ernest Nys in 1890. Crucé, it appears, was a Parisian monk of sound sense and of considerable literary attainments, who was born in 1590 and died in 1648.

With few exceptions, the editorial work has been done with care and accuracy. Only two misprints have been noted: *Crecé* for *Crucé*, on p. xviii, and the altogether unjustifiable form *jurist* (for *juris*)—*consult*, which occurs twice, pp. xxiv and xxvi, though the correct form is given on p. iii.

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A HISTORY OF THE CHURCH OF ENGLAND. By W. M. Patterson, Fellow and Tutor of Trinity College, Oxford. New York: Longmans, Green & Company. 1909.

The point of view from which is written this able history of the English Church, wherein are traced lucidly, in a style that, while far less picturesque than that of Mr. Wakeman, is distinctly more terse and epigrammatic, its vicissitudes, from the third century to the close of the Victorian era, is that of the modern historian. That is to say, it is not written, as too many similar works of a former generation were, "with a purpose." The documents, or the results reached from an examination of the documents, are allowed to speak for themselves, and hence the reader does not continually find the author's conclusions

thrust upon him, but is allowed to draw his own inferences from the evidence itself.

The origin of British Christianity is of course unknown. Like the foundation of the Roman Church itself, it was probably indirectly due to the course of commerce; and as in the one case, Jewish merchants from the Capital were converted while travelling in Palestine, and returning to the Tiber, set up "the Church in their house," so the well-to-do Gauls, who were wont to spend their summers on the opposite shore of the Channel, or the German traders in the regular course of business, first planted the Cross of Christ in Britain. History proper begins with 314 A. D., at which date we find a regularly constituted Church on its shores, albeit poverty-stricken and scattered. The real foundation of the *Ecclesia Anglicana* belongs to Augustine and Theodore.

A feature of the book is the clearness with which the continuity of her life, particularly through the Middle Ages and the troublous period of the Reformation, is drawn out. No historian to-day, indeed, would maintain either that the Church of England is a State Church or a creation of Henry VIII or his "Virgin" daughter. Yet it is not many years ago since both contentions were common. But inasmuch as the history of the nation and the history of the Church are almost convertible terms, so that to understand the one the student must have a clear idea of the other, the relation of contemporary politics to the life and fortunes of the Church must in any adequate history be drawn out in detail: and this the author has most admirably done.

The work is characterized by learning, by a temperate spirit, and on the whole, by impartiality. It is inevitable that one's own theological convictions should appear at times, as in the excursus on the sacrificial aspect of the Holy Communion (page 267 ff.); but as a rule they are held in close restraint. While perhaps not containing so much that is original, it is a lucid narrative of the fortunes of that great historic Church which is at once Protestant and Catholic, maintaining the ancient faith yet permitting within the limits of the Creed the utmost latitude of expression and ceremonial; which, just because her watch-

word is "not compromise for the sake of peace but comprehension for the sake of truth," is not improbably to be the rallying point of a divided Christendom. STUART L. TYSON.

THE GENTLEST ART. By E. V. Lucas. New York: The Macmillan Company. 1907.

THE FRIENDLY CRAFT. By Elizabeth Deering Hanscom, Professor of English in Smith College. New York: The Macmillan Company. 1908.

These two little volumes, almost uniform in binding, plan, and purpose, with their somewhat mystifying titles, contain collections of letters by various hands and of various dates. Mr. Lucas has gathered entertaining examples of 'the gentlest art' chiefly from English letter-writers, with an occasional passage from Cicero, Seneca, and Pliny. Miss Hanscom's volume "represents the gleanings of several years in some of the pleasant by-paths of American literature. . . The reflection of a bit of bygone life, an odd or whimsical view of a situation, a swift and unconscious revelation of character, often merely the happy and individual turn of a phrase,—these and causes as slight have governed choice; while for no graver reasons other far weightier and perhaps worthier material has been rejected" (Preface).

In each volume, the table of contents, ordinarily a dry, uninteresting catalogue, is characterized by originality in the grouping and arrangement of the letters and by cleverness and whimsical humor in the phrasing of their contents. Even the captions at the top of each page are so tersely and suggestively phrased as to arrest the eye of the most superficial reader and tempt him to linger over the gossip and the love-letters of days long past: Miss Austen's Magnificent Project, Adonais Jokes, Oliver Goldsmith Arrested, Gads Hill's Birds, Thomas Carlyle Meets Queen Victoria; Benjamin Franklin Feels Better and is Glad to be at Home, John Hancock Can Live No Longer without Dolly, Mr. Hawthorne gets Breakfast, Mrs. Hawthorne Tells her Mother that the Baby Sleeps and Smiles. Throughout both books such cleverly worded sentences serve to link the letters